

As a Soule

BOSTON RECORDER And Religious Telegraph.

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NO. 51....VOL. XIV.

RELIGIOUS.

From the London Atlas.
ROMAN CATHOLICS IN THE UNITED KING-
DOM.

Population.—The aggregate number of Catholics in Great Britain is computed at nearly a million, scattered in various proportions through England, Scotland, and Wales. This computation, however, we should observe, is made by Catholics themselves, and, as the government returns have occasionally under-rated their numbers, it is not unlikely that in this statement they have endeavored to compensate the deficiency. The Counties in England containing the greatest number of Catholics are Lancashire, Staffordshire, Warwickshire, Worcestershire, Cheshire, Northumberland, Durham, Norfolk, Suffolk, and Kent. The Catholic population of the metropolis and its immediate neighborhood has been estimated at about 200,000.

The Catholic population of Ireland has for several years been a subject of contention, the Protestants insisting that it only reached four millions and a half, while the Catholics brought it up to six millions and a half, and latterly to seven millions. All these statements are, more or less, colored by party prejudices, and subject to suspicion. In 1824, a Protestant census exhibits a total population of 6,804,487, of which 4,538,000 were stated to be Catholics, and 1,963,487 declared Protestants.

Ecclesiastical Government.—The Catholic clergy are governed in England by four superiors, called vicars-apostolic, who preside over London, midland, and northern districts; and in Scotland by three bishops, who preside over the eastern, western, and northern districts. The bishops are all deputed by the Pope, and exercise vicarial powers, revocable at pleasure. In Ireland, on the contrary, no bishop is removable at the mere will of the Pope; nor is any parish priest removable at the mere will of his bishop. To effect such a removal there must exist a canonical cause, an accuse, regular trial, sentence, and ratification. In Ireland, there are 32 Catholic archbishops and bishops; 52 deans and archdeacons; about 1,500 parish priests; and 3,000 curates. The benefices are 984 in number, averaging nearly 6,000 souls in each.

Chapels.—In Great Britain there are 456 Catholic chapels, or congregations, in addition to the private chapels of the nobility and gentry. In Lancashire there are 84; in Yorkshire, 47; in Wales, 6; and in Inverness-shire, 17. There are 25 in London and its vicinity, many of them (especially in that of Moorfields) very elegant structures. In Ireland, there is a chapel in every parish; besides many chapels of ease in the principal towns, where chapels have rapidly increased during the last ten years.

Education.—Besides ten free boarding and day schools in the metropolis, and others attached to chapels in populous districts, there are a great number of Colleges or Seminaries, likewise in Great Britain, the principal of which are the Jesuit's College, at Stonyhurst, near Blackburn; St. Edmund's College, near Ware; Ushaw College, near Durham; St. Mary's College, Oscott, near Birmingham; and Sedgley-park, near Wolverhampton. Besides these there are several nunneries and convents. There are in Ireland 24. Catholic schools belonging to the Christian brotherhood and other religious orders; 46 female schools attached to nunneries; and 352 day schools, maintained wholly, or in part, by subscription. These estimates are entirely independent of pay schools, and those maintained by individuals. To these may be added, the Roman Catholic College at Maynooth, the Jesuits' College at Clongowes, and Carlow College, under the superintendence of Dr. Doyle.

THE MORAVIAN NEGRO SCHOOL.

A short time since, a naval officer, on a visit to some friends in Edinburgh, mentioned that he had lately been in the West Indies, and had frequently visited the Negro schools taught by the Moravian missionaries. He expressed himself much delighted with the intelligence and religious feeling exhibited by many of the children.

While inspecting one of these schools in the island of Barbados, containing two hundred Negro boys and girls, a sign was made by one of the children, (by holding up the hand,) intimating that he wished to speak to the master. On going up to the child, who was just eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, (which the officer said he should never forget,) pointing to a little boy of the same age, who sat beside him, "Massa, this boy says, he does not believe in the resurrection." "This is very bad," said the master, "but do you, my little fellow, (addressing the young informer,) believe in the resurrection yourself?" "Yes, massa, I do." "But can you prove it from the Bible?" "Yes, massa, Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live'; and in another place, 'Because I live, ye shall live also.'" The master added, "Can you prove it from the old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.' And David says, in one of his psalms, 'I shall be satisfied, when I awake with thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible, point them out to us." The little boy instantly turned up all the passages, and read them aloud. The officer examined several of the clauses in the same school, and received answers from the greater part of these little captive negroes, which evinced a degree of intellect and a knowledge of the word of God, which might make many a British child and British parent blush amid all the privileges of their own happy land of light and freedom.

ANECDOTE OF PASTOR OBERLIN.

This truly pious Minister was nearly sixty years the pastor of a church and small district in the north-east of France remarkably isolated and wild. The village of Walbach in which he dwelt, is nearly half way up a mountain, whose elevation is 3000 feet above the level of the sea. The exertions of Oberlin for the welfare of the people in his vicinity, almost all Lutherans, were unremitting. He had great energy of mind, a fertile imagination, and almost unconquerable perseverance. He made those ignorant people sensible of the advantages of knowledge, and of the benefits of educating their children. Untutored as they had been, he induced them to build school houses, to make new roads, to build bridges, to improve agriculture, to establish manufactures, and to cultivate habitual courtesy. He renovated the country and the people, and became their beloved patriarch. He died May, 1826. He was of a remarkably kind de-

partment, and of uniform integrity. His simplicity sometimes bordered on childishness, but his power of interesting the feelings was surprising. The following letter, in which the repairing of a road is treated as a religious duty, furnishes an admirable specimen of his application of Christian principles to the common concerns of life, and is said by his biographer to be not only curious, but characteristic. We copy the letter from a Review of his Memoirs published in a London Magazine, and from which we have abridged the above account of Oberlin.

Chr. Waich.

"Road between Foudai and Zolbach."

Dear Friends of Foudai!
Several persons at Zolbach have long been desirous that a certain road on your district, which runs toward Zolbach, should be mended and put into repair.

Such a measure would tend greatly to the advantage of Foudai. But for whose sake will you do it? Will you do it from love to your heavenly Father, to whom you pray every day, and whom in the Lord's prayer you call Father, and who requires you to prove your faith by your works? Will you do it from love to the Lord Jesus Christ, who, during his stay upon earth, went about doing good, and who has redeemed us in order to make to a peculiar people, zealous of good works? Will you do it from love to God's children who are at Zolbach? You know that all the services which you render to the children of God and the followers of Jesus Christ, God regards as done to himself. Will you do it from love to the servants of mammon, who are at Zolbach, in order to set them a good example, and to win their affections by your kindness? Or will you do it from compassion to the animals which your heavenly Father has created, and which he has himself honored by his covenant with Noah after the deluge, Gen. ix. 9?

From the Columbian Star.

DANGER YET.

The great papal apostacy seems to be gaining strength, in some places, whilst the doctrines of the Reformation are rather in retrogression. In proof of this we advert to a single fact which has recently come under our observation. A clergyman of distinction in the Church of England has lately published several sermons in which he openly and strenuously advocates a union betwixt the churches of England and Rome. The last No. of the *Christian Recruit*, contains an examination of the principles of these discourses, and considers them a fair specimen of the doctrines held on the same subject by a large number in the church of England. This friend of *Catholic conciliation*, seems to hold in utter abhorrence the principles of the dissenters and of those commonly termed Evangelical in the Establishment, whilst he views with great kindness and charity the deviations of the Papist from the assumed standard.

In our own land the defection comprising the Unitarians, the Universalists, and other forms of heterodoxy, is far from the humor of unimpassioned. The true Gospel is boldly impugned or else mingled with oblique interpretations. The native grandeur and simple force of Scriptural truth are impaired and trifled down by the extenuations of corrupt genius and perverted learning, and the study of the gay and thoughtless world is, to insurent pleas for rejecting the authority of Holy Truth.

We allude to these subjects not from the pleasure of calling up to the mind of our readers images of portentous aspect, but from the warnings of that prudence which intimates the expediency of ascertaining before we meet a foe, the power which he will array against us. A false estimate of our strength may cause us to adventure too far, an exaggerated computation of our actual successes, may prove no less fatal to future conquest, than downright remissness. Let us hence learn to speak with modesty and diffidence about what has been accomplished, and with hope and prayerful solicitude about that which remains to be done.

THE BIBLE CAUSE.

In the County of Caswell, North Carolina.

The following extract of a letter from the Rev. Daniel A. Penick, will be highly acceptable to those who are watching with deep interest the progress of the Bible cause. Under date of November 11th, he writes—

"In relation to the Bible cause, I know you will inquire what was the matter. "Massa," he replied, with a look of horror and indignation, (which the officer said he should never forget,) pointing to a little boy of the same age, who sat beside him, "Massa, this boy says, he does not believe in the resurrection." "This is very bad," said the master, "but do you, my little fellow, (addressing the young informer,) believe in the resurrection yourself?" "Yes, massa, I do." "But can you prove it from the Bible?" "Yes, massa, Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live'; and in another place, 'Because I live, ye shall live also.'" The master added, "Can you prove it from the old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.' And David says, in one of his psalms, 'I shall be satisfied, when I awake with thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible, point them out to us." The little boy instantly turned up all the passages, and read them aloud. The officer examined several of the clauses in the same school, and received answers from the greater part of these little captive negroes, which evinced a degree of intellect and a knowledge of the word of God, which might make many a British child and British parent blush amid all the privileges of their own happy land of light and freedom.

Views of the Hollis Professor of Divinity on the Inspiration of the Apostles.
We extract the following from the Sermon of Dr. Ware at the ordination of Mr. Lamson, p. 13.
"We are led to distinguish between the doctrines delivered by the apostles and primitive teachers, and the arguments, illustrations, and topics of persuasion, which they employed to enforce them. The former we are to consider as given them by revelation; the latter were the suggestions of their own minds, in the exercise of their respective talents, and the kinds and degrees of knowledge they possessed."

As it is the common opinion of Unitarians that the writings of the apostles do not consist exclusively in the annunciation of particular doctrines, we infer that the Hollis Professor regards but a small part of what they have left us as anything more than "the suggestions of their own minds, in the exercise of their respective talents, and the kinds and degrees of knowledge they possessed."

During the progress of the work, about 6,500 pages of Tracts were distributed. They too were received with great eagerness—by many who rarely, and by some perhaps who never hear the Gospel preached. This amount of good seed

must, I think bear some good fruit. And who can tell what will be the effects of the sword of the Spirit—of 550 copies of the Bible put into circulation? May the Lord make it to operate as a two-edged sword in every family.

Richmond Vis.

From the Western Recorder.

PLAN OF A BIBLE CLASS.

The classes connected with the first Presbyterian church in Utica consist of young persons of both sexes, from the age of 12 to 25, and are conducted by laymen, under the superintendence of the Minister.—None are received from the Sabbath schools, without a recommendation from the superintendents. All new members are assigned to the several classes by lot, and remain members of such classes, unless from peculiar circumstances, a change is allowed by the Managers. The Teachers of the Classes constitute a Board of Managers to dispose of all business pertaining to the association. The maximum number for each class is twenty. The classes assemble together in a large room, for recitation, at the interval of public worship, at noon, on Sunday, one hour in winter, and an hour and a half in summer. The exercises are as follows: Singing, prayer, recitation, designating the next lesson, occasional remarks, &c., concluding prayer. One of the teachers takes the general direction of the exercises, and makes the preliminary prayer; the others make the concluding prayer in rotation. A contribution is made monthly, and appropriated to objects of Christian benevolence. The Union Catechism, by Emerson, has been the standing class-book for four years, except a few intervals, when the parables of the New Testament have been substituted for lessons. The teachers, eight in number, assemble every Sabbath, after public worship, in the afternoon, to examine the next succeeding lesson. One of them acts as monitor for the time, and the others by rotation. The teachers, having given the lesson a previous investigation, with all the helpseen power, come prepared to submit their labors to each other, to examine, and be examined, with fidelity. Here, all subjects, historical, doctrinal and practical, falling within the compass of the lesson, are considered and discussed. All discrepancies are generally reconciled; and besides the personal advantage of such an exercise, each teacher combines in one view, the results of his own study and those of all his brethren. Topics, purely sectarian, are passed by as of inferior importance. Points, which divide the teachers, are not stated decisively either way, before the classes. The examination closes with prayer. The teachers are, by this preparatory examination, enabled to select and condense the most important matter in the lessons, for special consideration, at the recitation the following week, and to bring the truths of revelation to a practical bearing on the heart. Entire union has pervaded the Bible Classes from the beginning, and much good has resulted from the association.

LANE SEMINARY.

From the Cincinnati Christian.

The Board of Trustees of the Lane Seminary inform the public, that this institution is now open at Walnut Hills for the reception of students in theology. It will go into operation on the same plan with that of the most approved Theological Seminaries in our country. The general course of studies will be similar, and occupy the same length of time. The Board have requested the Rev. Professor Beckwith to superintend all the departments, in which instruction may be needed, until the number of students shall render it necessary to appoint other Professors. The experience which he has already had will enable him to afford them all the instruction they may at present need in any stage of their Theological studies.

Students will be admitted into this seminary for sixty dollars per annum, payable semi-annually in advance; and until the buildings necessary for their accommodation can be erected, board will be provided for them in the immediate neighborhood.

The Board may ere long lay this subject more fully before the public; and meanwhile they solicit the prayers of their brethren in Christ, for wisdom above to direct them in laying the foundations of a seminary which may be destined to exert an important influence on the character and eternal interests of unborn millions in the West.

They have also resolved to open, as soon as the necessary arrangements can be made, a Preparatory Department, to be called the WALNUT HILL SCHOOL, to be conducted by suitable teachers, under the general supervision for the present, of Professor Beckwith.

The Board would distinctly state, that this School is designed not to interfere with any existing literary institutions, but to strengthen and sustain them. They wish our Colleges success; nor would they willingly do any thing to withdraw from them the moral influence of pious students which they consider so essential to their good government and permanent prosperity. As colleges are already sufficiently numerous in most parts of our country, the Board do not wish to increase their number; and they have been induced to think of a collegiate course in Lane Seminary, only by the supposed necessity of such a department, to a fair and successful trial of their plan of uniting productive labor with study. But they confidently anticipate the day when our literary institutions generally will adopt a similar system of manual labor; and with this hope, they propose to afford in the Walnut Hill School, such instruction as may be necessary to prepare students for College, for the higher departments of business, and only in special cases for the professional studies of Law, Medicine, or Theology.

By order of the Board,

JAMES WARREN, Cor. Sec.

Cincinnati, Nov. 18, 1829.

Those who may be desirous of entering Lane Theological Seminary, can apply to Dr. James Warren, Corresponding Secretary, Cincinnati, Fourth St. near Elm.

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SABBATH DEPARTMENT.

[The following was written by the Editor of the Vermont Chronicle; we copy it abridged, adopted and re-published by the Editor of the Christian Mirror. The form of a petition to Congress, which is subjoined, was not prepared as a form to be signed; but "as expressing concisely his views of the object to be sought, and the principal reasons for seeking it."]

THE SABBATH.

The Editor of the Vermont Chronicle has suggested some valuable cautions on the subject of memorializing Congress in regard to Sabbath Mais. He thinks the petitioners should guard with the utmost care against the possibility of being misunderstood, even by those who are determined to misunderstand them;—that the famous Senate report of last year borrowed all its plausibility from its, perhaps, unintentional misrepresentations.

"The petitioners do not complain, that their rights are invaded. Let them then state it distinctly, and tell wherein their rights are invaded. It said—'we wish you to legislate.—Congress has never legislated,—Congress has no right to legislate.' Let them speak on this point with a clearness which cannot be misunderstood. Perhaps it would be well to refer to the act, section, and words, in which they have legislated, and of which we desire the repeal. It was said—'Congress has not the power [on the reduced valuation, it is presumed] which raises the sum of \$190. Most of them are disposed to double this sum for the sake of enjoying a regular ministry. Possibly they might raise \$300 though it would require considerable effort—but it is impossible to support the ministry without missionary aid. To your society therefore look for assistance.'

My connexion with the two parishes must necessarily cease very soon, as A. is determined to have a minister at all events. And, I feel exceedingly anxious for the other half of my present charge.

I cannot endure the thought, that that dear people for whom I have labored and prayed and wept, should be left as sheep without a shepherd, and again become a desolation. During the eight years of my ministry, now passed, they have enjoyed in a happy degree the smile of Divine Providence;

labor has not been expended on them in vain—precious fruit has been gathered, which I trust will endure unto life eternal. Shall this promising field be now abandoned? Shall the enemy of souls be suffered to reign what we hope has been wrested from him? Will not the Mass. Missionary Society afford the needed assistance? I cannot but hope and believe they will. Should they receive aid but a few years longer, I am persuaded, judging from the past, they will be fully able to sustain the ministry without assistance from abroad. And when I compare their present state of feeling on this subject with what it was eight years ago, I feel that they must not, cannot be denied the privileges they

deserve.

The church consists of about ninety members.

The Sabbath school is very flourishing, embracing about 70 children.

Attendance on public worship is usually good; and nothing seems wanting, but a devoted servant of Christ to go in and out among them, and break to them the bread of life.

I do wish Sir, that the feelings, not only of the M.M.S., but of the Christian community generally, ought to be awakened in behalf of this people."

Remarks. Such are the appeals continually coming to the Ex. Com. of the M. M. S. Such are facts, which it is their duty to weigh—and to which the Christian Public have told them to respond—

"Help you shall have." But, how can help be sent? Our Treasury is already overdrawn—not a cent have we, with which to meet demands, to the amount of \$1000 before the close of the current Society's year! Shall we stop payment—declare ourselves insolvent—publish it in the ears of the uncircumcised, that we can go no further with this great work?—These questions are not stated with lightness, nor, without solemn reasons. There are ministers, and there are churches in this Commonwealth that have done *nothing*—that have made and are making no effort in behalf of Domestic Missions, yet!—Can they acquit themselves at the bar of God? Will they behold sister churches struggling for life, and refuse to stretch forth an arm to help them?

BOSTON RECORDER.

the printed copy, indeed he sometimes admits it, and acknowledges that his newly discovered original is made void in consequence of after alterations by Hollis; and yet he attempts to throw an air of doubt over the subject, and insidious reasons as though the written copy which he produces were now the authorized copy. It is a foul attempt to impose on the public. Such flagrant violations of truth and justice compel me to use strong language. This attempt at deception can hardly find a parallel unless it be in the **HOLLIS PROFESSOR'S SOLEMN DENIAL OF UNIVERSALISM.** The whole affair is much of a piece, and I seriously fear it will increase unto more ungodliness. **HOLLIS.**

NEW PUBLICATIONS.

The Ministers of Christ should not miss their aim. A sermon preached at Aoxton, Oct. 14, 1829, at the installation of the Rev. M. G. Grosvenor. By Z. S. Barstow, Keene, Boston, T. R. Marvin.—Text, 1 Cor. ix, 26. Three questions are answered—1. What should be the aim of the Christian minister? 2. What things have a tendency to divert him? 3. How must he act so as not to miss his aim, nor fail of his purpose?—Under the second division are named, His own personal experience—His anxiety concerning his worldly circumstances—The love of literature—The desire of gratifying an affectionate people by mere visiting, (not pastoral)—The fear of giving offence by plainness of speech—The want of present success.—The directions under the 3d head are, Take care of your own heart—of your closet—of your conduct—of your time—of your study—of your doctrine—the manner of your preaching—of your flock—the great interests of Christ's Kingdom.—This mere skeleton will convey the impression that this discourse is highly practical; and a perusal will abundantly confirm it.

TRACTS.
We perceive by the reports of the Tract distribution, published in the New-York Observer, that encouraging success still attends the monthly systematic distribution of Tracts in that city. Several instances of reformation from error and sin, and of hopeful conversion, are mentioned among the results.

The Parent Society have lately commissioned several new agents to labor in the Tract cause, and are greatly in need of increased means to sustain all their important operations. They are already beginning to reap the fruits of their labors in the Valley of the Mississippi, where several have been hopefully converted by the instrumentality of Tracts. **Chr. Watch.**

SABBATH SCHOOL MISSIONARY.

In the Recorder of Nov. 18, an appeal on sending a Sabbath School Missionary to the West, was made to Sabbath School Teachers. The writer seems to suppose, that if Teachers as a body would attend to the subject, the work might be easily accomplished. I fully agree with him, and propose that the cause be taken up by the S. S. Mission Concert in January, by appropriating to this object, instead of increasing our S. S. Libraries. This with a little exertion, by the Teachers in every school, to enlist the feelings and charities of others in the cause, would probably secure the necessary sum; and if this were remitted to the M. S. Union, they would take upon themselves the labor of selecting and sending out a Missionary. **A. Teacher.**

THE SPECIAL BIBLE EFFORT.

Satz of New-York.—M. Davis, the indefatigable agent of the Am. Bible Society, has lately returned from an agency to the counties of Warren, Essex and Clinton, and furnishes the pleasing intelligence, that by the exertions of the benevolent in those counties, every family will have been supplied with a Bible in the course of the month of January next. This was probably one of the most destitute sections of the State, and the least able to supply themselves. Auxiliaries were formed in almost every town in the three counties, and the whole work was accomplished by Mr. D. in a little short of three months. Mr. D. is expected to visit this county, on the general effort for the A. B. Society, and will commence his labors about the first of January. **W. Rec.**

Revival in Meriden.—The Rev. Gustavus F. Davis, having ten persons at Meriden on Thursday last, making *sixty-four*, who have united with the Baptist church since the revival commenced. We learn that the good work there progresses. **Chr. Sec.**

Revival in Monson, Me.—Sixty persons were admitted to the Congregational church, on the 6th inst.

Indiana.—At Rising Sun, Ind., a Temperance Society has been formed, which immediately received the names of 59 gentlemen and 58 ladies.

Temperance Herald.—The first number of a new paper, bearing this title, and issued at Sackett's Harbour, has been received. Besides advocating the cause of temperance, it will admit communications paid for advertisements, in favor of different sects in religion and in politics.

ANNALS OF INTEMPERANCE.

A Father neglected.—An aged man and his son-in-law were at a grocery in Canandaigua. The father had no money; the son had one dollar, which they divided, and each procured the amount of his half in whiskey. The old man failing first, the younger rolled him into his wagon and drove home. The son was so intoxicated himself on his arrival, that he forgot his father till late in the night. When they brought him into the house he was chilled and senseless. He opened his eyes once and closed them forever.

Repos. abr.

In Salem, on Friday last, a promising and beautiful son of Mr. John Bray, 7 years of age, was run over by a horse and chaise, driven by two sailors who were believed to be intoxicated. The lad received a dreadful wound in the head, and expired as soon as he was conveyed to a neighboring house.

Triumphs of Death.—Twenty-six persons have died in this city of intemperance, in eleven months, ending with November, the present year. Probably December, when the returns have been made, will add several more to the list. **[Boston Trav.]**

REVIVALS.

GOOD REVIVALS IN S. C.

Extract of a Letter from Elder Jesse Hartwell, Jr., Sumpter District, (S. C.) dated Nov. 20, 1829, to a friend in Newton Theological Seminary.

We have just held our [Charleston S. C.] Association. The Lord has blessed many of his churches abundantly by the influences of his Spirit. About 1500 have been baptized during the last year.—Seven new churches have been organized. The Domestic Missionaries baptized more than 400 minor converts within the bounds of this Association.

Contributions for the various purposes of the Association were larger than usual. The meeting was unusually attended by solemn congregations, who it is hoped were stopped, and withheld from firmans.

AMERICAN TEMPERANCE SOCIETY.

The Annual Meeting of the American Temperance Society, will be held in the city of New-York, on Wednesday the 20th instant. The Annual Report will be exhibited, and Addresses, by gentlemen from different parts of the country, will be made on the occasion.

Printers friendly to the object of the Society, are requested to insert the above notice in their papers.

Dec. 16. **J. EDWARDS, Agent A. T. S.**

AMERIKA EDUCATION SOCIETY.

The Office of the Secretary having been removed to Boston, all communications addressed to the Secretary, or Treasurer, and donations of every kind, should hereafter be directed and sent to the **Rooms of the American Education Society, No 82, Washington-Street, Boston,** (nearly opposite the Bookstore of Crocker & Brewster), where the business of the Society will be transacted.

Officers of Religious Newspapers and other journals, who have been accustomed to notice the objects of the Society, are respectfully requested to publish the above information. **By order of the Board of Directors,** **E. CORNELIUS, Sec'y.**

SECULAR SUMMARY.

FOREIGN.

Commerce of the Black Sea.—A commercial letter of the 21st October, from Belgrade, says—“We have advice from Constantinople to the 9th instant. The Turkish Government affords fresh proofs every day of its intention to fulfill faithfully the conditions of the treaty of peace.—The freedom of commerce exerts a very favorable influence upon the march of affairs. Since September 26th, no less than 100 vessels of different flags have been seen on their way from the Mediterranean to the Black Sea. Three vessels under the Russian flag have passed before the capital without stopping, and without paying for firman.”

Messrs. Henry Baldwin, Langdon Cheever, and Judge Gibson, are mentioned as candidates to supply the vacancy in the Supreme Judicial Court, occasioned by the death of Judge Washington. The former will probably be nominated and appointed.

The Hon. Henry Clay has been invited to deliver an oration before the Kentucky Colonization Society on the 17th inst. and has accepted the appointment.

The proposition to call a Convention in the State of Georgia for the revision of the Constitution, has been lost by a large majority.

The ground occupied during the last war, by the army, as a cantonment, at Greenbush, is offered for sale at public auction.

Important to Dwellists.—The Circuit Court for the 6th District of the United States, including N. Carolina and Georgia, chose to hold its session in the city of Atlanta, and adjourned in its business, to the finding of trials ports. **Murder and misdeemeanor, against Hopkins and the seconds, Sinkins and Wilson, in the duel which terminated in the death of Nixon, near this city, last winter.**

Augusta Courier.—**Brattleborough Rail Road.**—We perceive that the City Government have postponed the making of a grant of land for a depot for the proposed road, until such time as the Legislature shall grant a charter of incorporation. There is however both in the City Council and in the public at large, as far as we can learn, no other than the most friendly feeling towards the proposed undertaking, that this and the other contemplated routes of internal communication will be commenced in good earnest. **Col. 7.**

REVIEW OF THE MONTH.—**Brattleborough Rail Road.**—We perceive that the City Government have postponed the making of a grant of land for a depot for the proposed road, until such time as the Legislature shall grant a charter of incorporation. There is however both in the City Council and in the public at large, as far as we can learn, no other than the most friendly feeling towards the proposed undertaking, that this and the other contemplated routes of internal communication will be commenced in good earnest.

The Canal.—The Canal Boat Gen. Sheldon, Captain Woodworth, arrived on Saturday last from Westfield, to which place the Hampshire and Hampden Canal is completed.

N. Haven Paed.—**Mount Vernon.**—so interesting to every American, as the residence and burial place of General Washington, will not pass into strange hands in consequence of the death of its late proprietor, Judge Washington. It will devolve upon the nephew of the Judge, John Adams Washington, of Jefferson county, Virginia, a gentleman of large estate, and distinguished as a skilful and zealous agriculturist.

The remains of the late Judge Washington, were deposited in a tomb with those of his illustrious uncle, on the 27th ult. The funeral service was performed by Rev. Mr. Jackson of Alexandria.

Old Election.—On Monday last, Harrison G. Otis was re-elected Mayor; and Henry J. Oliver, John F. Loring, Samuel T. Armstrong, Benjamin Russell, Winslow Lewis, Charles Wells, Moses Williams, and John B. McCrary, were elected Aldermen.

Y. N. Adams.—**The Courier Francais,** of the 7th Nov. says—“The government and *le corps diplomatique* have, it is said, this although the ratification of the treaty of peace, which was granted by the Porter, at Adriano, on the 18th Sept. to Constantinople, difficulties have arisen on certain points, which have caused the sealing of several Russian officers to be despatched thither. The Porter, it is declared, had given the most explicit orders, and the most satisfactory explanations on these subjects; and that the difficulties would be removed.

According to the accounts from Barcelona, that city has recently been visited by a tremendous tempest that did immense mischief to the shipping in the harbor. Afflicting tidings are expected to be received from the Mediterranean.

Austria had effected a loan with Rothschild, Geymuller and other houses, below five per cent, without applying to England or Holland; which is considered an intimation of pacific prospects in the East. Constantinople was perfectly quiet on the 11th of October. Adriano was expected to be evacuated by the middle of November.

Friar Smyrna.—We learn from Captain Nicols, of the schooner Exact, arrived last evening, that the Russian fleet were not permitted to come up to Smyrna, and that the Admiral had to proceed up to his base.

The exact sail from this port of August has been despatched from this port to Malta.

Aug. 11.—**Y. N. Adams.**—**The Courier Francais,** of the 7th Nov. says—“The government and *le corps diplomatique* have, it is said, this although the ratification of the treaty of peace, which was granted by the Porter, at Adriano, on the 18th Sept. to Constantinople, difficulties have arisen on certain points, which have caused the sealing of several Russian officers to be despatched thither. The Porter, it is declared, had given the most explicit orders, and the most satisfactory explanations on these subjects; and that the difficulties would be removed.

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BOSTON RECORDER.

POETRY.

From the Amulet.

THE ANGEL'S CALL.

BY MRS. HEMANS.

"Hark! they whisper! Angels say,
Sister spirit, come away!"

Come to the land of peace!
Come where the tempest hath no longer sway,
The shadow passes from the soul away,
The sounds of weeping cease!"

Fear not no dwelling there!
Come to the clinging of repose and love,
Gathered by the silent spirit of the dove
Through the celestial air!

Come to the bright and blest,
And crowned forever mida that shining band,
Gathered to Heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone:
Come to thy mother!—on the Sabbath shore,
The heart that rocked thy childhood, back, once more
Shall take its wearied one.

In silence went they left:
Come to thy sisters;—joyously again
All the home-voices blend in one sweet strain,
Shall greet their long bereft!

Over thine orphic head,
The storm hath swept, as o'er a willow's bough;
Come to thy father!—it is finished now;
They tears have all been shed.

In thy divine abode
Change finds no pathway, memory no dark trace,
And on! bright victory—death by love no place;
Come spirit to thy God!

MISCELLANEOUS.

For the Boston Recorder.

THE PEARL FISHERY IN CEYLON.

[Concluded from page 196.]

Thus much for the wonders of a pearl-fishery. We will now turn to a more interesting part of our work, some of which I will try to relate as though I were with you in your own study. I carried with me about 7000 tracts, 170 parts of the Scriptures and a few other books mostly in the Tamil language, having some in English and a few in Portuguese. I had with me six native members of our church to assist. As soon as we could get a place to remain in and put our baggage, we commenced our labors. That we might secure to every part of the village a due proportion of attention, we divided the whole into such portions as we could visit in a day; and thus in about four days we had gone through the most dense part. We then began again giving tracts to new comers and making it an object to read as much as possible to the people in the streets and in their tents and shops. As I had so many helpers I confined my own labors principally to the European descendants, and to the English soldiers, of whom there are about forty. Among the soldiers I found two who were professors of religion and one who gave some evidence of a change of heart, though I could call him only an anxious inquirer—and two or three who seemed to be little awakened. To all I distributed tracts and had an opportunity of speaking with many—but with those particularly mentioned I had frequent interviews and was exceedingly interested and gratified with the plain, frank, and warm expressions of their feelings. It very much reminded me of the Indus. I had several walks with them on the sea-shore by the light of a clear moon, and they occasionally called at my room. I shall not pretend to account for the fact, but some how or other there is a vast difference in my feelings towards an Englishman or an American, and towards a native, when I see them manifest a deep and anxious concern on the subject of religion. True, I have given myself to the heathen, and am happy in preaching to these Gentiles the unsearchable riches of Christ; and I feel interested and thankful, when I see any one mourning under a sense of sin and inquiring what to do to be saved. But this joy, this melting and blushing of feeling, is very limited, compared with that which bursts forth spontaneously when I recognize in the language, the countenance and the freedom of my inquirer, not only a fellow pilgrim but a brother from my own father's house, made a thousand times more dear from the fact that we are in a weary land, among a people of a strange speech, and only meet to kindle in each other's breasts a never dying remembrance, to cross each other's paths and pass away. You, my dear brother, though not an Indian pilgrim, are not altogether a stranger to such feelings, and will easily believe that they are deep beyond the reach of language. Besides my pleasant seasons with the soldiers, I had some with the European descendants. I will give you one instance, in the language of my journal at the time.

March 10th. Called on Mr. L.—a Roman Catholic, to whom brother Suder had given a Bible. He is quite frank; gives evidence of having read the Bible; but is still quite in the dark.—12th. Called again on Mr. L.—and had a long conversation with him. Before I left, he promised me that he would retire, read his Bible, give himself up to Christ and make a covenant with God, to do as the Bible directs. He seems to have a deep sense of sin and of eternity.—14th. In the evening, called on Mr. L.—and inquired into the state of his feelings. He replied, "As soon as you left me the other evening, I went alone and gave myself up to Christ, and promised to do just as the Bible directs; and since that I assure you I am quite a new man. I am very happy. I look with disgust and shame on all my past life—I am now very happy, &c. These expressions he repeated many times with great feeling. When I left the fishery, I left him in the same happy state of mind.

I scarcely need to say, after stating my small number of tracts and the thousands of people, that I gave them all away. I might probably have given away ten times as many. The English soldiers would hardly be contented with the few I had, and the Tamil people were occasionally seen diligently reading those given to them.

In reflecting on my short tour to the fishery, I sometimes wish I could bring before the Christian world the absolute beggary of our situation compared with the real demand for tracts. I do not mean that we have no tracts prepared in Tamil, for we have a tolerable assortment; and we have a union of Tamil talent, both English and native, to write more tracts, as fast as they can be printed at Nellor. But we have no money. To show that I have not used the word beggary without meaning, I will state facts. A few months ago, being deeply involved, we made an effort not only in person but by letter to beg. We succeeded so well that we were able to balance accounts with the press. Since that time we have printed new tracts and second editions of old tracts, until some of our circle begin to be alarmed at our expenditures; while we have no resources among ourselves, and no gleam of light from abroad. I need not say, that, as a foreigner & as a missionary quite removed from a liberal Christian community, I feel, and I think we all feel, not a little difficulty on this subject. Our friends notwithstanding expect that our reports will be full of animating facts—showing a constant and occasionally a rapid advance, so that we are sometimes reminded of those poor men who gathered stubble instead of straw, but were still required to deliver the tale of bricks. Having these facts before you, cannot you devise some method of helping the cause here; and by more glowing or rather by more truly interesting accounts which we may send home, of helping the cause in America? As you are passing by the shops of some of our rich merchants, who have already enough laid up for their children and other heirs, perhaps

enough to ruin them, can you not ask them to appropriate the profits of one month's trade to the printing of tracts for this people? I do believe the time is coming, when money thus appropriated to Christian benevolence, with right feelings, will be the most valuable legacy given to children; and those who give themselves and their lives, though they may have no money, will be classed with the poor widow and rep her reward. Blessed is that servant, whom his Lord when he cometh shall find so doing. Yours affectionately, L. SPAULDING.

RELIGIOUS LIBERTY IN U. S.

The following extract from our public bill of rights, &c. is published in a respectable London paper, with the following comments attached:

Chr. Watchman.

"All men have a natural and indefensible right to worship Almighty God according to the dictates of their consciences; and this right will be considered as attend, erect, or support any place of worship, or to maintain any ministry against his consent.... No human authority ought in any case whatever to control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious societies or modes of worship." It is not surprising that when an English gentleman, of liberal views, arrives in America and reads the above sentiments, he should exclaim, "This law ought to be written in letters of gold and on a pillar of marble!" It is the law of wisdom. It is the law of justice. It is the law which commences and closes the Christian religion. To the high honor of America be it spoken, she is the only country on the globe, where perfect religious freedom exists. This noble law should be comprehended, valued, and defended, in the spirit of meekness, by every Englishman. To the young it is particularly recommended, as the foundation of all correct views of freedom.

From the Christian Remembrancer.

CONTRAST.

We quote the following, to show how far even a clever man may mistake his path, when led to the popular libel of modern Liberalism.

The Bible.

Enquire, I pray thee, of the former age, and prepare thyself to search of their fathers; for we are but of yesterday, and know nothing.—Job viii, ver. 8.

Thus saith the Lord, Ask for the old paths, where is the good way, and walk therein.—Jer. vi. 16.

My son, fear thou the Lord and the king, and meddle not with them that are given to change.—Prov. xxiv. 21.

From the New-Hampshire Observer.

DEATH OF A PARISHIONER.

I walked in a funeral procession sometime since, with an aged minister. The deceased had been a member of his congregation, but had given no evidence of a change of heart. When we came to the graveyard, the minister pointed to the places where one and another of his parishioners were sleeping. "There will be great harvest here," said he, "for the angels to reap at the judgment day. Oh let me not behold the sight when they shall sever the wicked from among the just. I fear that I was not so faithful with many of my dear people, as I might have been. O, sir, it is a solemn thing to be a minister of the Gospel; it is a solemn thing for a minister to follow one of his people to the grave; it will be a solemn thing to meet them at the judgment of the great day. This man whom we now commit to the grave, was one of the leading men in my parish. I offended him, I believe, by personal conversation on the subject of religion, and since that time I have refrained from being so plain with him as I might have been. The Lord judge between him and me."

He seemed much affected when the coffin was placed in the grave, and on our way home, I handed him a Tract, on the corner of which were the Lines by Pres. Davies, on the death of one of his people." He said that he always pondered upon these lines, when any of his people were called to the earth.

W. P. W.

MONEY.

Money twenty times scarcer than it was twenty years ago. Think not that this assertion is lightly made. The proof is at hand. Near by me lives a man who has been my neighbor for twenty years. He has uniformly sustained a fair reputation. No man's word is sooner believed. A few days since he found himself in want of a few more dollars than he could at the time readily command. "I know not," said he, "what I shall do. I cannot get the money at the present time. I never knew money to be so scarce." Now, what we shall come to in a few years more, it is easy to see; we shall have no money at all. For the same good neighbor of mine has made the same declaration—at least once a year—every year since I knew him. "I never knew money to be so scarce," has been his annual testimony. Now if my neighbor's testimony may be received—and his testimony would not be questioned in any court—the scarcity of money has been so long and so uniformly increasing, that we may anticipate the same in future with the same confidence as we anticipate the annual return of snow.

MEMO. Those who can, had better pay their debts now. It is difficult enough this year.

[St. Johnsbury Farmer's Herald.]

TEMPERANCE.

From the Connecticut Observer.

THE CHURCHES OF CONNECTICUT WILL ALL SOON BECOME TEMPERANCE SOCIETIES.

NO. I.

But this will be an *ex post facto* affair. We joined the Church, making no promise of total abstinence from intoxicating liquors; and now we never will submit to.

They may as well require us to wear garments of such and such a fashion, on penalty of excommunication.

This some will talk, when they read the above caption. Others will say, that if it should ever be the case, we will quit the churches; for we will not be deprived of our rights;—not thinking that of the stones of the street God may raise up men of a better spirit. Others will say, We fear it never can be done. A few self-righteous people may come into the plan, but they can't bring over all the churches. If they should try to do it, the churches would run down. A great many would leave, and nobody would join them. Now, Mr. Editor, I am neither a prophet nor the son of a prophet; but I verily believe that the churches of Connecticut will ere long be written over their doors in as large & plain letters as it now is over the doors of Temperance Societies; and when no one will any more think of entering in or remaining there without adopting this as the rule of his practice, than without renouncing profanity or fraud. I cannot now give you the reasons for my belief, but if you will allow me a corner in your newspaper, I will soon forward them to you, the post, and if they are not good, I will thank any one who will prove it before the public. A. I. T.

NO. II.

This I told you, Mr. Editor, was my belief. I did not say it must be so; nor should he be so; nor do I suppose that it will be so by any force of arms; but it is my belief that it will be so. And I promise you the reasons of my belief.

First then, The world will drive them to it. The standard of morality must always be as high, to say the least, in the Church as in the world. It ought to be higher, lest the world say to professed Christians, what do ye more than others? It sinks lower, the church must be truly contemptible, and Christ will spit it out of his mouth.

Now, total abstinence is becoming fast the standard of good taste, good breeding, and true morality, with multitudes of the world's people who make no pretensions to religion. In many towns, a man who would sustain a fair reputation is not to be found going into a grog-shop and calling for a glass of bitters; nor drinking his brandy and water at home, or offering it to his friends. And this is fast becoming the case all over our country. Now if there is this change in the feelings and habits of the world's people, the members of the churches cannot go on in their old ways *drinking, drinking*.

If they do, the world's people will point at them the finger of derision—and thank God with better reason than the old Pharisee did that they are not as these "rum-drinking Christians" are. I will mention a case which has happened already and will happen in thousands of instances. A number of men meet at a raising or some town or society meeting. The members of the Church go to the place of entertainment or into a store or tavern and help themselves freely to liquor. Six or eight men who make no pretensions to religion, but who from principle have quit the intoxicating fluid, look on and see them drink, and hear their foolish talk,—must they not be disgusted and have a low opinion of religion? And must not the church members soon learn their feelings by their countenances, and see that it will not do; that they are sinking in the estimation of the wicked, and that they must break off or fall behind the world in respectability. Another case. A member of a church is visited by his neighbors, or is aided by them in some piece of labor; he brings out his strong drink and invites them to partake of it. They refuse. He urges it upon them, for it will do them good. No, they say, it is a dangerous poison; we are better without it than with it, and it may ruin our bodies and souls. Must he not feel a reproach that will make him break his bottle? Yes, Mr. Editor. Let the Temperance movement go on among men of the world as it has for a year past, and the Churches must be virtually Temperance Societies or go down. They must escape as for their life.

In regard to Ministers the work is already accomplished. I trust they are generally practising total abstinence from principle. But if they were not, the world would soon drive them to it.

Corrupt as the world is, I believe it would now hardly tolerate a Minister who was in the daily use of intoxicating liquor. And soon, I think, the world will hardly tolerate a church member in it.

And when this is the case, strong drink will be driven from the bounds of the churches. For professors, indulging in bad habits, cannot stand before the keen, penetrating and condemning eye of the ungodly.

A. I. T.

NO. III. I have given you, Mr. Editor, one reason for my belief in this. I will now give you a second. Unless they do, they cannot discipline their drunkards. But why not? They always have disciplined them, and excommunicated them, and used spirit too. I know it. But how inconsistently, all are now beginning to see. Men, there is no doubt, have lifted their hands and voted for the excommunication of drunkards, who have daily drunk as much as the drunkards themselves, or more; yes, and gone home from the sanctuary and indulged in the feasting draught before sunset. But the day I trust is past, when this can be done again. Yea, since so much light has been shed upon the uselessness of ardent spirit, and the dangers of what is termed moderate use, it is difficult for church members, who do not adopt the principle of total abstinence, ever to reprove drunkards, much more to bring a complaint against them. There is a member of the church to which I belong, who has lately been intoxicated. I have challenged some of my anti-temperance brethren to go and converse with him, and that they might not be taken at unware, I have told them that that interview would be something like this: "Brother, we have come to reprove you for the sin of drunkenness. Your love of strong drink has at length disgraced you, and now you must repent and make confession. And pray, brethren, the man will say, Do you not drink too? Yes, but we drink prudently. And so do I mean to. How much do you drink? Oh we have come here to reprove you, not to catechise you. You have been intoxicated and you must be sorry for it. Well, I am sorry for it, but I could not help it. But you could help drinking. True, but does the sin lie in that? You do that. But we do not drink to excess, and you do. I do not know how much you drink, for you do not tell me. I am weak. I cannot bear so much as you can, or as I once could. And it may be that you drink more than I do." Such I have told them might be their interview. But as yet I have never heard of their going to converse with a voice of thunder, Thou that sayest a man should not be drunk, dost thou commit adultery?" And were he now alive, he would say to some, with a voice of thunder, Thou that sayest a man should not be drunk, dost thou drink also? Here then is the second ground of my belief. The churches will be obliged to take the ground of total abstinence, that they may consistently reprove and rebuke the intemperate, and banish drunkenness from their borders.

A. I. T.

NO. IV. Lowell Journal.

Short and pathetic Appeal.—Who are there that will not feel the Indians are distressed after reading the patriotic speech of Col. Follett, the Choctaw Chief: "We are distressed, yes, and distressed, for our father's house, in the heart of your flourishing and happy country, ye inhabitants of the U. States—We are distressed, ye Christians of America. Are we aliens and outcasts?"

Cher. Phen.

The editor of the Troy, N. Y. Sentinel, says he has received specimens of raisins, prepared by Mr. Learned, of Lansingburg, from grapes raised this year in his own garden. They were made from the White Madeira grape, or sweet water, as it is usually called, and cost no other trouble than cutting off the cluster and putting them twice into an oven after baking bread. Dr. Spafford, of the same place, has also made excellent raisins from his own grapes this year, with very little trouble; one species of his grape is the same as that from which the bloom raisin is made.

Group.—For this disorder, so fatal to children, M. Bretonneau, a medical man at Tours, appears to have discovered a cure by blowing alum into the throat of the child through an instrument invented for the purpose. In some cases two or three repetitions of this treatment are sufficient; in others five or six are necessary. Numerous children, rapidly falling victims to this fatal disorder, after the exhibition of the antiphlogistic and other supposed remedies, have been cured by M. Bretonneau.

Mosquitoes.—Mr. JOHN GUNN, of Canterbury, England, recently deceased, bequeathed forty-five thousand pounds sterling for the establishment of a school "for the education, clothing, boarding, and apprenticeship of naked children, in a remote and inconvenient district, without regard to religious distinction."—The sum is vast, considering the cheapness of education and living in that part of Ireland.

Discourses to the Young.—The N. Y. Observer says that extraordinary and gratifying interest has been manifested in the course of Sabbath Evening Lectures recently commenced in that city, and that the list of subjects and the number of preachers has been enlarged.—Lectures in a prescribed series are delivered by some of the ministers of the gospel in Philadelphia; but they are not intended exclusively for the young.

New Church.—We are informed, says the Savannah Georgian of the 23d inst. that it is in contemplation to erect a permanent and substantial Mariner's Church in place of that now used for the purpose.

Mr. Randolph.—Mr. RANDOLPH, of Newburyport, Com. late deceased, bequeathed forty-five thousand pounds sterling for the establishment of a school "for the education, clothing, boarding, and apprenticeship of naked children, in a remote and inconvenient district, without regard to religious distinction."—The sum is vast, considering the cheapness of education and living in that part of Ireland.

Feature.—Stevens has recovered \$150 of Truman Sweet, in Springfield, for injuries sustained by himself and wife by the carelessness of a stage, in June, 1828. The amount of the suit is \$1000 a week for a child, which is moderate. At this rate, they would amount to \$60 a week, or \$240 dollars a month for a school of 40 children. If the board of the teacher is added, at one dollar a week, or four dollars a month, the whole expense of the school, except the wages of the teacher, will be \$244 dollars a month. If his wages are \$5 dollars a month, the price which the Connecticut School Fund enables some districts to pay their teachers, the expense would be increased to \$249. If the wages are \$20 a month, which will usually command good qualifications, and which are sufficiently low for any man to fit employ, the expense would be \$254. Thus the expense of a good school is about one sixteenth greater, than one that is good for nothing but to spoil children.